

Women's VU *m* Margaret Cuninggim Women's Center

V A N D E R B I L T U N I V E R S I T Y

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A JOURNEY TO SENECA FALLS

Making a connection to women's rights pioneers

by LESLEY J. LINDER

As a long-term university student (before beginning work on my master of divinity at Vanderbilt, I leapt through five colleges and seven majors in my quest for a bachelor's degree), I find it a feat worth mentioning that I have always managed to force classes on women's issues into my oft-changing majors. Over the past three years at Vanderbilt, I have struggled to learn the terminology and theory behind professional ministry and academic religion. As my competence in these areas grew, it became more important that I find ways to include the study of women's lives and feminist theology in my degree. Unexpectedly, it was a trip to Seneca Falls, New York, last summer which helped me make that important connection.

My father, a pastor in upstate New York, first made the suggestion that we



ELIZABETH CADY STANTON, shown here with her daughter Harriot, was a housewife in Seneca Falls when she organized the first Woman's Rights Convention in 1848.

attend the 1998 anniversary of women's rights at Seneca Falls. It was with a sense of duty as much as interest that I jumped at the opportunity. My enthusiasm was slightly muffled by the realization that my ignorance of the history of the event was limiting my sense of its meaning. I brushed off those concerns, however, and focused on the end of the spring semester. Before I knew it (or had taken the time to do any meaningful historical research), July 19 and the 150th anniversary of the Seneca Falls Women's Rights Convention had arrived.

July heat rippled through the thick mix of fir, oak, and maple trees as my family trekked to Seneca Falls. We bounced in my father's squeaky-shocked, old brown Cadillac (not practical for parish ministry, but oh-so-stylish) up the back roads from our parsonage in Franklin to the tiny, upstate town where the event would be held. I swayed back and forth in the cushiony back seat and tried to collect my enthusiasm for what I knew would be an exciting experience. If only I had done that research!

Not that I was wholly uninitiated into the history of the event I was fast approaching. I remembered from an introductory "feminist studies" class I took five years ago that Seneca Falls was the sight of an irreverent tea party which sparked the United States suf-

Celebrating the Struggle:

150 YEARS OF CHANGE

DURING THIS academic year, the Margaret Cuninggim Women's Center is celebrating its 20th anniversary as well as the 150th anniversary of the women's rights movement. The Women's Center and its co-sponsors have marked the anniversaries with a year-long series of speakers and programs. In this article, Divinity School student Lesley Linder recalls the events in Seneca Falls last summer which commemorated the beginning of the national struggle for women's rights.

frage movement in 1848. Elizabeth Cady Stanton, Lucretia Mott, Mary McClintock, Jane Hunt, and Martha Wright met at Stanton's house for tea, and their complaints over the lack of respect and legal representation faced by women led to a convention six days later. Approximately 300 people met to discuss the need for equality. They drafted a "Declaration of Sentiments," modeled after the American Declaration of Independence, to get their point across. The convention, the declaration, and the publicity they generated were a spark which lit the fuse of the 19th century battle for women's rights. It was the history of this event which we traveled to Seneca Falls to celebrate.

Since my father had been pastoring in upstate New York for about 10 years,

continued on page 4

Letters to the Editor

An article in last month's *Women's VU* on the experiences of African-American women at Vanderbilt generated response from readers on- and off-campus.

BREAKING DOWN WALLS

I just finished reading (actually relishing) the transcript of the roundtable discussion featured in your February newsletter. I am a white graduate of a small, private, primarily white women's college, but I actually learned a lot about African-American women during my time there, and I miss that education. I was lucky enough to become friends, and eventually roommates, with an Asian-African-American woman who had been raised in an almost entirely black neighborhood and school, and as a result travelled in primarily black circles. Our friendship reached the point at which we had many long, deep, painful, yet important conversations about our perceptions and/or experiences of racism (among other things, of course). She opened my eyes and expanded my mind, and, believe it or not, she told me

that the result was the same for her.

One of the things I most miss about our time as roommates is that I got to know so many other wonderful black women. After a while, her friends started to ignore the fact that there was a white girl in the room and began to speak freely (and sometimes deliciously rambunctiously). In some ways I didn't fit in, but I had a lot of fun breaking down walls with those women. What made it all the more magical was that, at first glance, we all fit the stereotypes assigned to us, but we got past that, down to the core of who we were, and we became close without sacrificing the personality traits that made us different. I think we all learned that the differences in the mainstream African-American and European-American cultures have the potential for enriching relationships rather than enforcing boundaries. The difficulty (an understatement) is that all parties involved have to be open to the possibility. It was painful to leave our dorm room to go to meals, because the campus dining hall was segregated to a fault. It was difficult to go to class, because people who looked, talked, and behaved like me didn't pay very much attention to my friends. It was even harder to go back to my room and hear my friends talk about the cold receptions they had been given, but that is something I wish I was still exposed to.

Since then, I have not been able to form a similar friendship with anyone of that culture, and something is missing in my life. I worry that I might forget, and seem cold myself. It helps to hear other women in your newsletter sharing their experiences. I wish them the best in their attempts to be respected in the manner that they deserve. I offer them my story as a reminder that there are white girls like me out there, who won't "just kind of look" at them when they speak their minds, because, maybe, just maybe, if women like them and women like me can find each other, we can have an effect on the ones who haven't seen the light yet.

Nina Cardona
Host/Producer, WPLN

A LONG DISTANCE TO TRAVEL

Congratulations on the panel you recently organized on "African-American women at Vanderbilt." I was so happy to read about the panel, and found the article in this month's *Women's VU* very exciting.

It is so encouraging to see the Women's Center embracing issues of culture and ethnicity as part of its program. As the article clearly reveals, we have a long distance to travel before we have made everyone on campus feel welcome. I know that the Women's Center is in an excellent position to provide leadership in this area, and the Center for Health Services would like to work with you on these issues as you move forward.

I was particularly pleased to see that administrative staff were invited to be part of the panel. The special contribution that Gladys Holt and Rita Stephens made to the discussion really enriched it. We all need to be doing more of this, and thank you for being the leader.

Thank you once again for the tremendous contributions you are making to women, and to all of us here on campus.

Barbara Clinton
Director, Center for Health Services

CELEBRATING DIFFERENCES

I wanted to comment on the recent newsletter. I thought the discussion among the African-American women on campus was something that definitely needed to be heard and I applaud you for running the article.

Interestingly, my son (who is an editor of the University School high school paper) brought home their current issue, which featured an article on tolerance and bias among students at USN regarding race, gender and sexual orientation. We all have a long way to go in learning how to see each other clearly and celebrate differences, but it's heartening to know that people are raising these issues. Thanks for being part of the dialogue.

Kathy Masulis
DECISIONS Program Coordinator



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www.vanderbilt.edu/WomensCenter/womenctr.htm

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March 1999

Margaret
Cunninggim
Women's Center

Calendar of Events

NATIONAL
WOMEN'S
HISTORY
MONTH

PLEASE SAVE AND POST

For more information on the
events listed, call 322-4843.

Tuesday, March 2

Creative Life Planning Group meets over lunch every Tuesday to share problem-solving information with other women and provide support in life changes. New members welcome. *Noon to 1:00 p.m.* Cuninggim Center.

A lecture by feminist theologian **MARY DALY** has been **rescheduled** for Tuesday, March 2 at 7:00 p.m. in Wilson Hall 103. Daly was unable to speak in January as originally scheduled, due to weather-related travel delays.

Monday, March 8

Book Group meets to discuss *Ladder of Years* by Anne Tyler. Discussion facilitated by Deborah Riat. New readers always welcome. *5:15 to 6:15 p.m.* Cuninggim Center.

Tuesday, March 9

Creative Life Planning Group. Issues Week — personal time for group members to exchange life stories. *Noon to 1:00 p.m.* Cuninggim Center.

Wednesday, March 10

Is There a Nashville Women's Community and Where is it? Monthly brown bag lunch for lesbian and bisexual women faculty, staff and graduate students. For information contact Hilary Forbes at 322-6518 or hilary.forbes@vanderbilt.edu. *11:45 a.m. to 1:00 p.m.* Cuninggim Center.

Monday, March 15

Artist's Reception for Peggy Snow, whose works are on exhibit at the Women's Center from March 8 to April 30. *4:30 to 6 p.m.* Cuninggim Center. *See article, page 7.*

Tuesday, March 16

Creative Life Planning Group meets to consider "Rituals," in a three-part program led by Melinda Brown. Through discussion and meditation, the program will help women create rituals for their lives that have meaning for them. *Noon to 1 p.m.* Cuninggim Center. *Also meets on March 23 and 30.*

The Guerrilla Girls address issues of racism and sexism in the art world. *7:00 p.m.* Wilson Hall 103. *See article, page 7.*

Thursday, March 18

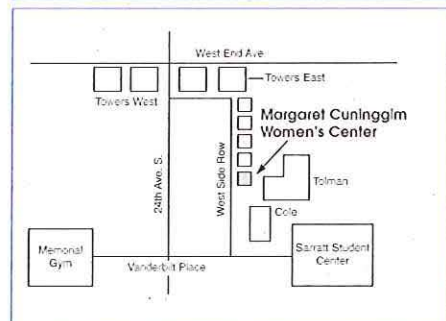
Reading Sisters. This new book group, which focuses on the writings of black women authors, meets for discussion of *Kindred* by Octavia Butler. Everyone is welcome to participate; the book is available at the Vanderbilt Bookstore. *Noon to 1:00 p.m.* Cuninggim Center.

Feeling Misunderstood: Communication Strategies for Couples. Dr. Curtis Lucas and Dr. Karen Silien, from the Psychological and Counseling Center, offer a presentation on how to communicate successfully with partners. *5:00 p.m.* Cuninggim Center.

Wednesday, March 24

Lesbian and Bisexual Women's Afternoon Tea. *4:00 to 6:00 p.m.* Cuninggim Center.

How to find us . . .



The Cuninggim Center is located in the Franklin Building at 316 West Side Row.

A journey to Seneca Falls *continued from page 1*

I had already been to the Seneca Falls Museum of Women's Rights. I had seen the statues of Susan B. Anthony and Frederick Douglass in the lobby. I had seen the computer interactive skits which teach teenagers about women's and civil rights. I was vaguely worried that the entire weekend was going to be based around showing us the museum and monuments in town. Past experiences of "women's events" which had been underplanned and underfunded marched through my mind, and I began to feel vaguely disappointed. I wondered if I was going to get anything out of this celebration. As is usually the case, my worries proved to be unfounded (if not downright presumptuous).

The opening event of the weekend was a religiously-tinged dedication, to be held at a large church in Seneca Falls. We were already on the verge of being late, and so soon found ourselves donning slightly rumpled formal-wear and speeding out. This turned out to be one of those nights where you later wish that you had been granted the gift of foresight. It was the most meaningful event of the anniversary for me, and it was over before I knew it. We arrived about 15 minutes after the opening service had begun. The tiny town was cooled by the evening and engulfed in

purple dusk. Victorian houses with huge porches and cupolas bunched together along well-kept sidewalks. They looked as if they had joined hands with one another through their stretching, ornate gardens of roses, snapdragons and petunias. One large church seemed to be the nucleus of a peculiar amount of activity, and we walked toward it slowly as we adjusted our clothes and took in the freshness of the air. I was surprised again by the "ordinariness" of the town. The slightly heightened density of parked cars on the local streets seemed deceptively calm if you knew that Hillary Clinton was sequestered in a hotel nearby.

No crowd oppressed us as we approached the church yard. Our status as a ministerial family probably gave us an edge as we slipped easily through the open back door, swiftly solved the familiar maze of rooms and hallways behind the sanctuary, and soon found our way through the choir entrance to front, side pews in the rather sparsely populated sanctuary.

Peacefulness engulfed me as I stepped into the soft light of the room. This was my territory — church. Dark mahogany woodwork contrasted with its orange upholstery and the soft lighting of the room to create an aura of

light. The rather thin but still respectable crowd around me (avoiding the first six rows of pews like any good congregation) looked like the attendees at any of the United Methodist Women meetings I had grown up with. A slight majority seemed to be older than I, but there was a healthy sprinkling of younger mothers and little children in the room. About half a dozen men, obviously there with wives and daughters, sat up straight and looked a little too attentive in their attempt to show everyone they were sincere.

We had missed the first speaker, but now a second woman was reminding us of the religious inspiration behind the 1848 movement. I had already studied the fact that Elizabeth Cady Stanton was a first-rate theologian, but it was invigorating to hear about it from a woman standing in a church pulpit. I remembered how Stanton and the other members of her "revising committee" compiled a feminist bible concordance with content that was equal to any feminist biblical criticism authored today. Perhaps it was the total lack of respect that Stanton's *Woman's Bible* (1895) received from the clergy (and society at large) of her day which made the experience of hearing her story from a small town pulpit so meaningful.

One of the most thrilling things about *The Woman's Bible* was how it showcased the talent and potential of women in religion. Stanton and her predominantly female committee worked from a translation of the Bible done by a woman (Julia Smith) in their endeavor to collegially challenge the interpretations of text and tradition which made the Christianity of their time a major force in the oppression of women. They sought not to destroy their faith heritage, but to ask honest questions about whether and how it could be read as a



A CROWD GATHERS outside the Seneca Falls, where the first v






remains of Wesleyan Chapel in men's rights convention was held.

tradition with justice for women as well as for men. As Stanton argued in her introduction:

[Women's] political and social degradation are but an outgrowth of their status in the Bible.... How can woman's position be changed from that of a subordinate to an equal, without opposition, without the broadest discussion of all the questions involved in her present degradation? For so far-reaching and monumental a reform as her complete independence, an entire revolution in all existing institutions is inevitable.

The challenge which Stanton and her colleagues took on is still the work of feminist studies in religion, so my time at this opening service served to remind me how long the struggle has gone on. The candlelight march to the remains of the Wesleyan Chapel, site of the original convention, was very meaningful to me. The educational plays, songs and stories performed throughout the weekend to teach us the heritage of Seneca Falls were inspiring, as well. The keynote speech of Hillary Clinton, which painted a picture of the working-class woman who was the average activist in the 1848 movement, combined with a plea for modern women to use their hard-won right to approach the ballot box, was excellent.

Through all of the wonders of the Seneca Falls anniversary, however, my most memorable moment occurred in the quiet sanctuary of that church. Surrounded by women and men who seemed so familiar to me and ensconced in a little church sanctuary nearly identical to those of my youth, it stirred my soul to hear the story of Elizabeth Cady Stanton and her peers. It struck me that this must have been the true goal of the people who planned this celebration. To touch each of us in our own particular ways. This was how I was challenged — with the memory of great women and talented theologians who did this work before me.

Like the flower gardens which stretched to join the houses of the neighborhood outside, I felt a comforting connection to the activists, theologians, workers and mothers of my past. It is this continuity in the struggle for justice which we must hold onto . . . and it is this which the Seneca Falls anniversary sought to convey. At least in my case, it was a great success. 

AUTHOR LESLEY LINDER plans to pursue a doctorate in the-



ology and gender after receiving a master of divinity from Vanderbilt in May. She is chair of the Office of Women's Concerns at the Divinity School and is serving as an intern this year at the Margaret Cuninggim Women's Center, where she provides programming and research assistance.

How would we compare?

I moved to the Finger Lakes just two weeks before Celebrate '98 was to take place in Seneca Falls. What an exciting time it was to join a new community, watching everyone mobilized in an effort to commemorate the birth of women's rights! With my two children in tow (Ethan was almost four, Emily not quite two), my family of four trekked across Seneca Falls enjoying activities, lectures, music, plays and discussions, all centering on women's issues. I was personally humbled by the knowledge I had acquired in that one day, not realizing how much I didn't know about women's history and issues facing us today. I was moved as I studied pictures of the women who took a stand for my rights 150 years ago, and again when I looked upon graphic photographs of how women are still treated in lands not so far from my own. Those images also forced me to reflect on how I might compare to my sisters in 1848. When Elizabeth Cady Stanton conjured the idea for a women's rights convention, she was met mostly with opposition from both men and women. Women were, for the most part, content with their lives. The fact that they couldn't sign contracts, own property, or even keep their own wages didn't matter much to them. The Bible told them this was the way things should be, and, besides, they had all they needed. Why should they start a fuss over something that would ultimately have little effect on their own lives? As I walked through Seneca Falls, I could understand the women who didn't join the effort. The homes they lived in were grand, their farms were profitable, and their children's futures appeared bright.

Accepting the status quo. Don't I look at things in the same insulated way that they did? After all, women today have opportunities and choices far beyond the reach of our sisters not only 150 years ago, but 20 years ago. It may be true that we still don't earn comparable wages to men, or have guaranteed quality child care for our children so that we can compete with men fairly, and working and stay-at-home moms often find themselves divided in a society that finds it difficult to embrace us all. But, for the most part, I am happy. It's easy for me to accept the status quo when my own situation is so thankfully close to what I ideally want for myself. Isn't that the attitude that Ms. Stanton faced as she planned the movement we were honoring? Would I be one of the women who would say, No, I won't go to your convention? Many of the problems that prompted the initial women's rights convention are happily no longer issues for women. But as we face a new millennium, new ones have emerged for us to conquer. If we treat spousal abuse, equal pay for equal work, child and health care reform and poverty with the same urgency that our sisters did the issues of 1848, we could see changes as monumental as those Elizabeth Cady Stanton initiated. I brought my children to Celebrate '98 to witness and be a small part of history. It is up to all of us to continue to make history.

—TERRY KUPP

(Kupp is a writer and mother living in Skaneateles, NY.)

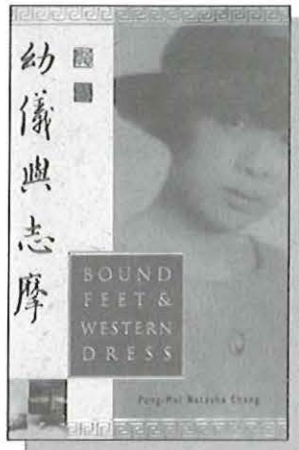


Reading women's lives: biographies on our shelves

Lucretia Mott and Elizabeth Cady Stanton were the primary organizers of the 1848 Seneca Falls Convention, the first ever convened to discuss women's rights. Some pioneering feminists were not present at this first conference; among these were Susan B. Anthony, who became actively involved in women's causes in the early 1850s, and Lucy Stone, who helped to organize the first national women's rights meeting in 1850 in Worcester, MA.

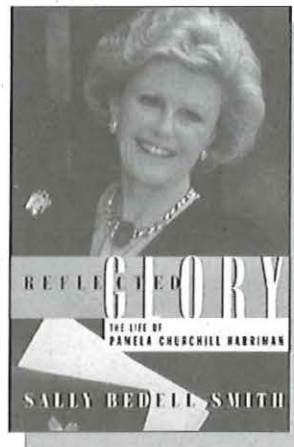
As well as books on the early years of the women's movement, the library has biographies of some female activists, including Elizabeth Cady Stanton and Susan B. Anthony. Lynn Sherr's excellent *Failure Is Impossible: Susan B. Anthony in Her Own Words* (Times Books, 1995) gives readers a comprehensive picture of the activities of Anthony and her contemporaries and of the causes for which they fought so hard. Mary A. Hill has written a biography of a notable woman of the next generation of feminists: *Charlotte Perkins Gilman: The Making of a Radical Feminist, 1860-1896* (Temple University Press, 1980).

In addition to these books on pioneering feminists, the Women's Center Library has many other biographies and autobiographies of a variety of notable women. Most focus on an individual while others describe the lives of a number of women; some were published recently while others were written as long ago as 1911.



Katharine Graham recounts her fascinating life and her success in publishing in her *Personal History* (Alfred A. Knopf, 1997). In *Reflected Glory: The Life of Pamela Churchill Harriman*

(Simon & Schuster, 1996) Sally Bedell Smith discusses the unusual life of a woman who was once an English debutante and who was eventually



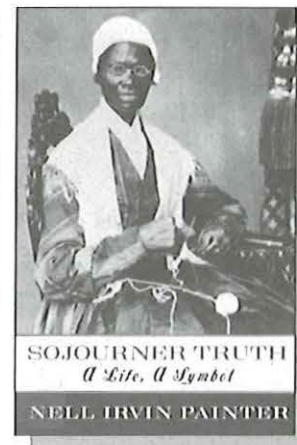
appointed U.S. Ambassador to France.

There are a number of biographies of notable women in science and medicine, such as Marie Curie, the psychoanalyst Karen Horney, the African-American psychiatrist Margaret Morgan Lawrence, the surgeon Elizabeth Morgan, and "Dr. Bessie," a pioneering physician in rural Wyoming. One volume focuses on female doctors in 19th-century Washington, while a couple discuss women scientists who have won the Nobel Prize. *Nobel Prize Women in Science: Their Lives, Struggles, and Momentous Discoveries* (Carol Publishing Group, 1993) by Sharon Bertsch McGrayne includes chapters on Emmy Noether, Marie Curie, Barbara

McClintock, Gertrude Elion, Rosalyn S. Yalow and others.

Women in sports are represented by biographies of Billie Jean King, Martina Navratilova, and the rower Devin Mahony. There are works on women who have succeeded in the entertainment world: Martha Graham, Katharine Hepburn, Vivien Leigh, Shelley Winters, Lauren Bacall, Jane Russell and Shirley MacLaine. Among the biographies of women in the media are those of Jessica Savitch, Dorothy Thompson and Linda Ellerbee.

Other volumes profile artists like Georgia O'Keeffe, educators such as M. Carey Thomas and Jill Ker Conway, notable women like Sojourner Truth, and ordinary women who have led interesting lives, such as Pang-Mei Natasha Chang describes



in her *Bound Feet & Western Dress* (Doubleday, 1996). There are lives of well-known female writers, ranging from Virginia Woolf to Harriet Beecher Stowe. Feminists and activists like Betty Friedan, Gloria Steinem and Patricia Ireland are also portrayed in biographies or autobiographies.

Many of our biographies are devoted to women who have been famous in history or politics, including such diverse subjects as Cleopatra; Margaret Thatcher; the Empress Wu; Eleanor Roosevelt; Geraldine Ferraro; Mary, Queen of Scots and women of ancient Rome.

Artist preserves disappearing buildings on canvas

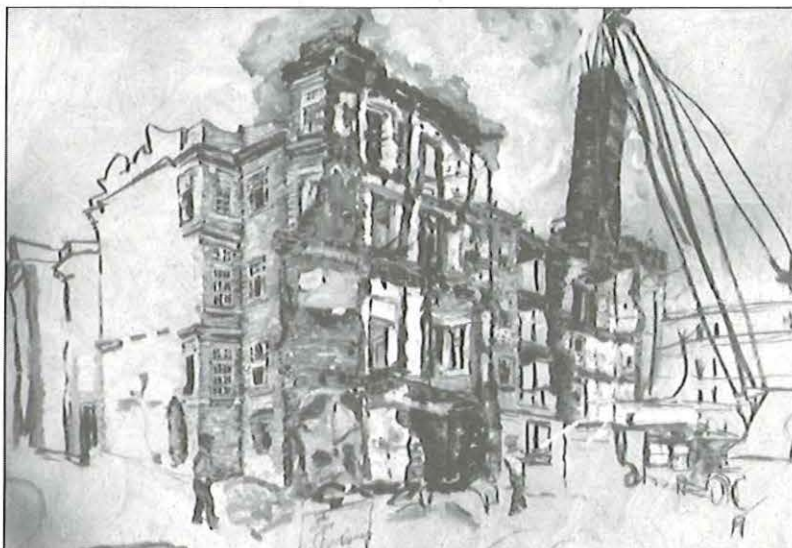
Drivers making their way past the ruins of the Jacksonian apartment building on West End may have noticed an unusual sight in recent weeks: an artist with an easel stationed on the corner of 31st Avenue.

That artist is Peggy Snow, who once again is attempting to capture a Nashville landmark on canvas before it is demolished. Snow's work at the Jacksonian site has stirred such interest that even the head of the demolition crew has commissioned a painting of his gruesome work in progress.

Snow has painted several other noted Nashville buildings before they were demolished, including Father Ryan High School and the Union Station train shed. One of her paintings of the train shed was purchased by the Tennessee State Museum.

Snow has decided to include her paintings of the Jacksonian in an upcoming art exhibit at the Women's Center, titled "Girls in Their Grandmothers' Clothes." In addition to her interest in old buildings, Snow has a long-standing love of old clothes and has painted several friends and family members wearing antique clothing. Snow's paintings will be on exhibit at the Women's Center from March 8 to April 30. She will be honored with a reception Monday, March 15 from 4:30 to 6 p.m.

Born in Nashville and raised in Memphis, Snow says she has been working with oil paints since she was nine years old. She favors a "traditional method of painting" in which she sets up her easel wherever she can to paint directly from what she sees. It was this approach which led her to erect an easel on traffic- and dust-choked West End Avenue.



Artist Peggy Snow works on a dusty street corner to capture an image of the Jacksonian Apartments before the building succumbs to a demolition crew. The canvas (shown above, in progress) will be among those on display at the Women's Center March 8 to April 30.



Challenging male domination of the art world

For more than a decade, the Guerrilla Girls have used humor and surprise to dramatize the underrepresentation of women and minorities in the art world. Dressed in gorilla suits to preserve their anonymity, these women artists have challenged the actions of galleries, museums and art historians which perpetuate white male domination of the field.

The Guerrilla Girls are bringing their satirical and shocking voices to Vanderbilt on Tuesday, March 16 for a 7:00 p.m. appearance in Wilson Hall 103. The program will include slide and video presentations, as well as the Guerrilla Girls' usual dose of irreverence (bunches of bananas will be on hand). The program is part of the speakers series, "Celebrating the Struggle," and is sponsored by the Women's Center, the Department of Fine Arts, the Department of Communication Studies and Theater, the Office of Housing and Residential Education, the Opportunity Development Center,

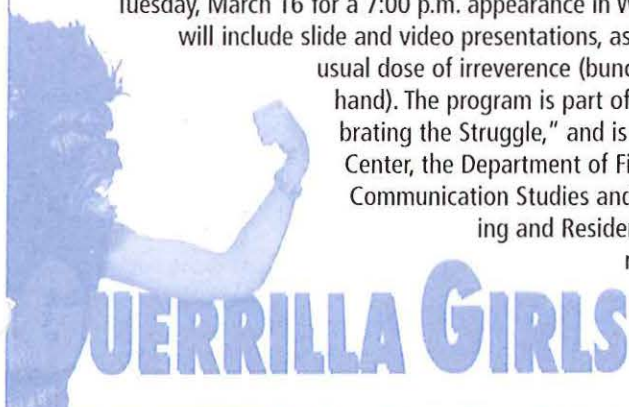
Students for Women's Concerns and the Women's Studies program.

Images of Women Award

Two students have been honored for their work in the Women's Studies course, "Images of Women," during the fall 1998 semester.

Julie Young, a sophomore from Aiken, South Carolina, has been named the winner of the Images of Women Award, presented by the Women's Center to a student writing the best paper in the course. Young's paper, "The Expectations of Today's Woman" examines depictions of women in print advertising.

Joy Evans, a sophomore from Friendswood, Texas, received an honorable mention for "How the Media Views Women." Evans' paper discussed a controversial Tommy Hilfiger ad that depicted a seductive model atop the president's desk in the Oval Office.



Announcements

- March 31 is the deadline to submit nominations for the **Mentoring Award**, given annually by the Women's Center to honor a member of the university community who has fostered achievement by Vanderbilt women. Nomination forms are available at the Women's Center and at the Sarratt desk.
- **Nationally renowned storyteller Diane Ferlatte** will perform at the Vanderbilt School of Medicine Monday, March 15 as part of the Philip W. Felts Lecture Series in the Humanities. Ferlatte has performed at the Annual National Storytelling Festival in Jonesborough, TN; libraries, schools and universities nationwide; and at President Clinton's first inauguration. Her special interests include Southern, African-American, and African folklore, and trickster, ghost and humorous stories. Her lecture, entitled "Have I Got a Story to Tell," will feature stories told in the style that has made her famous — dynamic characterization with music and audience participation. The 4 p.m. performance in 208 Light Hall is free and open to the public.
- Dress for Success Nashville is sponsoring a **Clean Your Closet Week** March 13-20 to encourage donations of interview-appropriate clothing for women seeking employment. The organization needs suits and blouses, especially in sizes 12 and up, shoes and unused panty hose. All donated items of clothing must be in excellent condition, clean, on hangers and ready for use. Clothes can be dropped off at sites downtown, on Music Row, and in several suburban locations. For more information, contact co-director Suzanne Lafond at 292-3376. The local organization is part of Dress for Success Worldwide, which helps low-income women overcome obstacles to success.
- Diana Eck, professor of comparative religion and Indian Studies at Harvard, will deliver the 25th anniversary **Antoinette Brown Lecture** Thursday, March 18 at 7:30 p.m. in Benton Chapel. Eck's talk is titled "Feminism and Pluralism: Time for a Reformation." The Antoinette Brown Lecture series began in 1974 to address concerns of women in ministry.



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